

M961  
Tuesday, April 5, 1966  
New York City  
Group I  
Day of Austerity

Mr. Nyland: I think it will be a long time before you will be able, and even be willing, to give yourself tasks. I think for a long time you will be dependent on tasks that I'll give to you. Then it's still a question if you want to do it, and if you decide to do it that you do it right; and that you then immediately, when a task might be given, that you take it as something that then belongs to you and you treat it as if it is something that you have thought of. And of course you do it for the sake of yourself, but it is not always clear for what particular part of yourself you do it.

What is it really that someone is interested in when one becomes interested in Work on yourself. Every once in a while I think you have to be much clearer about it and give it time to think about it—what am I doing, why do I want to Work. Not only why do I come to meetings, but what is it that is important and how important is it in my life, and do I really want to spend that time and energy in the pursuit of something that is very difficult, to say the least. And of course you have to base it also on whatever you might have done and what you think at the present time might still be possible, and that you are satisfied—to some extent, at least—in certain results or changes, or that for you there is a definite acknowledgment that you are on the right road and that whenever you are reminded of that kind of a road, that you don't resent it. So that when you are in daily life and you happen to think about Work, that you not only think about it kindly but that it gives you a certain feeling that something ought to be done. Maybe you cannot do it, but that you are sorry that you cannot do it, the same way as you are sorry when you try and it is not successful. And that this particular wish, or a desire, on your part has to be so clear that it is not a question only of filling yourself with a little bit of knowledge and to be in the presence of something that has a certain value, but that it flows over into you with a definite desire to want to quench a thirst. There has to be a thirst. There has to be something that you

know you are lacking; and if that isn't clear you will never Work, and if that isn't clear you will never take a task upon yourself.

When we talk about tendencies and you see them and you think that you ought to go against them, it is still a question of how many of you have taken that kind of a tendency—that whatever you wish and belongs to your personality that you want to go against, and how serious have you been. I have said many times, this year has to be quite serious. I don't think it's serious enough yet. There is time as far as this year is concerned, but there is not much time as far as you are concerned.

So, I give you a task for this week. One day—you can select whichever day you like—it should be a day of austerity. You know what I mean by that. It's a day in which you are present to yourself—to your spiritual Being, to whatever you want to call your God. It is that kind of a day: In which you will be extremely serious about your life. You will not take anything unless it is absolutely necessary to maintain yourself. You can eat a little if you have to. Preferably, you should fast. You can drink some water. You get up with that in the morning with a firm desire that today, that day is going to be a holy day. You walk that day with your God in the way you wish that particular God, whatever it is—form or shape or idea or content—whatever it may be even in abstract terms, whatever it represents to you. Also, in that day you speak extremely little. Whenever professionally you have to, of course it has to be done—you cannot change it—limit your words and your sentences to the utter minimum. On such a day you also try to control your thoughts, that you are not interested in certain things which you know already are going to distract you. Surround yourself with that kind of thought if you can, or impressions which you receive, which belong to that kind of a holy day. And mostly try to remember that your feelings are always taking you in any direction the feelings would like to go, and that there has to be something in you that opposes this—feelings of anger, feelings of jealousy, feelings of pride, vanity, self-love, all the so-called feelings 'below' the line—and also safeguard against excessive feelings which take up energy without any particular use than only for your own enjoyment, because this day is a day of austerity.

Now, you can take this task, I don't force it on you. I only tell you that every once in a while you have to be reminded in a very firm way so that you are not going to take this kind of Work flippantly. You remember, it is Tuesday. You have to be much more serious—in your life, not on your face—and you have to remember yourself. You have to remember yourself as

you are, and to be quite truthful and honest whatever you know, now, of yourself and in what way you are limited and not ... not at all full grown, still crawling, still half-way. Your feeling center is not as yet emotional. Your mind is not as yet capable of real thought; it can ponder a little bit, it can meditate a little bit, it can enjoy itself a little bit. Your thoughts have to be such that they consider your life as an important steppingstone towards something that you, with your heart, wish; a desire that is in one has to be complete, with all three centers focused on an aim which you define with your mind.

You have to live such a day almost in prayer. Bring all the different kind of religious thoughts and feelings that you have, bring them to the foreground, don't be ashamed of them but live up to your honesty. Try to remember that life is worth much more than the periphery; that there is a very definite meaning and aim in your life—in your own, in a relationship you have, a meaning, a relation with other people; relation with the possibility of your Soul; relation with a deity or higher forces of Being—so that your life could become, for that one day at least, dedicated. Dead serious. Serious unto death, almost I would say 'Karnak-serious' remembering yourself.

We are not children anymore. We want to be Manly. We want to really Be. Somehow or other that particular level of Being that is higher than where we are at the present time, that level that is associated with whatever we understand of Consciousness, of Conscience, of real Will, of Manliness; in that sense grown up to become that what perhaps God, if that has any meaning for you, wishes us to be so that He—if, again, if that kind of word 'He' with a capital 'H' has any meaning for you—that He will recognize you as a striving entity towards further unification.

You start the day out with a prayer. You sit when you wake up. I hope that it doesn't take too long to get out of your physical sleep, that you are 'there' before you even get out of bed, that you are awake physically and then Wake Up to yourself and that that 'I'—whatever it is that is there or can be there or whatever to what extent it has developed—that it is there and you allow it.

You allow it to Observe you. You allow it to have a good look. You allow your personality to be Observed. You don't resent it. You are not ashamed of it because you will accept the way you are the way you are. This is Impartiality; and you Wake Up, and at that moment you remember God.

This way you start the day. You are then on a level. You are different, even, from the

evening before. You say to yourself, "It's a new day." It's a special day. It's a day for myself, a day for me and that what is within—whatever is my spiritual Being, whatever is my essential essence—and then you say aloud, "I wish." This is the end of your prayer, and then you take hold of your life and you remember and you know what your promise is to yourself, and you also know that that promise is going to be kept by your Conscience. And that from that time on your Conscience is in charge. Not your mind. Your emotions will guide you. Your mind is sufficiently clear when you start the day like that, but your Conscience will have to tell you "This is right, this is not" and will also—if it is strong enough and if you are quiet enough—will tell you when it was wrong and you made a mistake.

Don't dwell on the mistakes. Don't feel sorry for them or for yourself. Just continue. Don't allow thoughts of accusing yourself. Only allow the thought of an acceptance and a realization that this is me; this is all I am—or a little I am—this is me in reality, and with this I Work today.

As I say, do not talk unnecessarily. Do not eat unnecessarily. Don't allow yourself to be lazy. Don't fall asleep. Hold onto yourself. Consider the task, which is worthwhile—if you think it can help, you will do it—if you have that kind of a wish. Sometimes it's a heart's desire, sometimes it's a fervent wish, on *that* wish is based the ability to do. A 'wish' or a 'desire' are almost the same kind of words. Sometimes we say 'want,' but always whatever is in mind when I say I have that kind of a wish or that kind of a desire, it is always in connection with that what I hope for, what I want to accomplish—the kind of purpose for which I have a wish, what do I expect as a result of such wish if, for some reason or other, it could be fulfilled.

So it always must be linked up with an aim, and this aim determines the kind of a wish. Because we are very flippant in using the words 'wishes' and 'desires'; and all the little wishes and all the real wishes and all the desires that are superficial and a desire which comes from all three centers, if the aim is that one wishes to Work, that one wishes to become Conscious, that one wishes to find one's place to fulfill the functions which are required in ordinary life; and to do them right and to do them in accordance with honesty and sincerity and to do them as if they then become becoming to Man. And that Man then Is, and all he is, and is not ashamed of being whatever he is, and that he remains honest and that he, in this particular kind of concept of being Awake to himself, he collects data about himself in an absolute sense.

You see, we're Working, now, with no wishy-washy about this kind of business. Either we

wish or we don't. Either we have a desire or we don't. But, if we don't have that kind of an emotional quality, there is no possibility of doing anything whatsoever; even if in your mind it is extremely clear what ought to be done, it is a wish that takes the thought out of the mind and puts it into the application of the body conforming, then, to whatever is the clarity of one's mind. And that sets this particular process in motion, and with that in simplicity of life—not involvement in life—one starts to Work time and time and time again and not to forget, and whenever you realize you have forgotten, pray that it again will come back to you.

I want to say this because it is important that every once in a while you come to conclusions about yourself, and that something has to take place in yourself which is like a conversion. We have been together now already for quite some time, and as a Tuesday Group there is a certain level that you must represent. So for that reason I say try to 'find out' now if you are actually capable of maintaining a day of that kind, and during that whole day not to forget "What is my aim." And particularly to see where on such a day, like on any other day, so much energy for which you are responsible is being misused and you let go and you don't feel guilty. On a day like that, you feel guilty without accusing yourself. The 'guilt' feeling is that you really wish it could be different, and the 'non-accusation' is the acceptance that you know you could not have been different. This is the honesty that you have to learn, and not to have any excuse and not any particular rationalization than only the acceptance: "I am at this level, and I see it and I know," and now again and again I Work.

Taking a day like this will solve many problems. If you are honest, on such a day you will see what you are. You will recognize it at other times, because on such a day when you see, when you see you become quite convinced of the limitations of yourself. You see how non-ideal you are. You see how hypocritical you are. You know how weak you are. You will experience it. And again I say it is not a question of becoming critical about it. It is only to be able to say, "This is the truth."

On the next day you will probably refer back to the previous day, and then will be where the conflict will come. Because the next day you are not under the particular requirements of the task, so then you can do as you like. And then, you have to watch that. Because when the task was undertaken with the idea that you want to do your best and that even, at the present time whenever you take it in the beginning you will have a little resentment of putting yourself in that kind of a framework, the following day you are free, there is no task, and you'll fall back again

into the same kind of a rut. Just watch it. Whenever there is not this particular determination which you would have for this one day, the next day when you have that freedom you will allow yourself all kind of things—in an unconscious way, of course ... and it would be impossible to continue on that kind of a task for any time longer than one day ... and perhaps it's good that the next day you will be unconscious and that there will be moments in which you will remember the previous day and then make a comparison. You could say "Yesterday I would not have done it," if you wish you can say "Today I am entitled to my unconsciousness." It takes a long time before you are willing to say that that unconsciousness is not what you wish, and it will take a long time before there will be a substitute for it; because otherwise you will not really live; you would wish to withdraw, and in the withdrawal there wouldn't be enough for you to live on.

So one continues in ordinary life, day after day and—every once in a while, if possible—recall to the fact of one's existence and, every once in a while, becoming a little bit more serious about Work. Whenever there is *not* a day like I describe, then where is your Conscience. How can we make it grow. How can we continue to be in the presence of God and still fulfill the functions of Earth. Within yourself you have the world, consider yourself—your body and the functions of your feeling, the functions of your mind—as a little bit of a universe, it is sufficient. It is not very large but in principle it's correct, and there is your body, which is the Earth, and your feelings, which are the planets, and the mind which could be the Sun; and there is your own little solar system, and with *that* you walk around and *that*, at times, you can study. In the first place it's topsy-turvy. It's completely, I would almost say, 'screwed up.' It's not at all a solar system; it happens to be a geocentric system because your body determines whatever you wish, your feelings hang on every once in a while. Your mind, after all, has very little to say; it starts to dream much too soon, and it's quite satisfied in the dream because it doesn't know any ... there is not enough Conscience even to Wake Up your mind.

So the first thing is to set this solar system of your own a little bit straight and to see where is the proper place for the proper kind of feeling and for the proper kind of mind and for the proper kind of requirements of the body, and a great deal of the little wishes of the body have to be removed and a great deal of additional information has to be put in the mind before the solar system is straightened out, that it has its correctness regarding the feeling center. And these are the three changes: Reduction of the wishes of the body; increase of Objective knowledge in the mind; and a changeover of the feelings into emotions. By that last one, I mean a permanency of

feeling will become an emotion. That what I, with my feeling, know for good and what for me becomes absolute, at the moment when that feeling is absolute it has changed over into an emotion, the seat of such a feeling is no longer in my solar plexus. But, it is in a not-determined region. Although I say it is in my heart, it is not as yet functioning *from* the heart; it will ultimately, but it is you might say 'on its way' towards the heart, in exactly the same way as the different kind of feelings, which are now spread over the totality of the body in order to give it a certain kind of a structure, are on their way to become united into One. If it possibly could become one center, then it would be an emotion and then would be permanent.

The little bits of feelings over the body, are the planetoids. They are all strewn around a little bit, sometimes without rhyme or reason ... but they 'belong,' as it were, to our solar system in some way or other. We don't know the proper place for them and we call them 'planetoids' because they look a little bit like little planets, and in us as the universe they should be completed—that is, they should join, they should fulfill each other and become One, they should become a real planet. It would be a new planet. It would be a planet that belongs to an emotional system. It is not at all a planet, even, as we know them at the present time in our solar system by name ... the different kind of feelings which we indicate by Venus or Jupiter or Saturn. This new planet becomes a guide for one's emotion and becomes for the emotion that particular central point which, as I say, becomes permanent and which will then, at such a time, produce the balance between the mind and the body.

You see, this is the aim. I start to wish, and all the wishes that I can command regarding either my body or my feeling center or my mind the way it is, I try to bring together into One. This is already a big step—that I become One regarding that what I wish to do in accordance with a certain form of knowledge I have. But, it is not as yet a balance; because it is changeable and it is subject to all kind of thoughts, and it remains subject to a great extent to all kind of desires on the part of my body. The proper place, of course, is that the body now being positive, becomes negative in relation to that what is the mind as the mind becomes positive, and unfortunately it is still negative; that's why I say the little solar system within ourselves is 'topsy-turvy' and it has to be changed, and it can be changed: That there is a permanency in one's feeling center which, becoming emotional—that is, real—then will help to bring about this change between the mind and the body. That is why the first step for Work is to give the mind the particular task of being responsible, of Observing something that I call my 'body' in its forms

and manifestations; so that the body has nothing to say about it than only to be whatever it is; and the mind is the one that records, and the mind is then superior in relation to the body and it is kept in balance by the beginning of one's emotion when there is this real wish to Work.

Such things will only take place when there is a wish to Work, they will not take place in an ordinary state of unconsciousness on Earth. There is no rhyme or reason for that, in ordinary life even to be interested in Objectivity; and for that reason, that what I consider my solar system—whatever it is—for many many years it remains geocentric, the placement of that what historically also took place—of realizing that the Sun became the center—is in one's own development the big step of realizing that *only then* when I make the Sun of myself the center of my Being, that then I can expect that my solar system will start to function in accordance with rules I can understand.

So, the basics again: Work means that I make out of my mind a Sun, and all I wish for my mind is clarity to be able to direct the Observation or to set the telescope so that it actually becomes Aware of my body as Earth and will record that—whatever the body is doing—without having any interference with any feeling; and that the only thing that I care for as far as my feeling is concerned, that it becomes concentrated in a real wish to make this Observation permanent, or at least continuous. This is the beginning of Work, the beginning of setting up something that can have the possibility of becoming permanent and that, in any event as far as Earth is concerned, is of a different kind of a quality. And that I hope that by means of that, having further understanding, further realizations of the kind which I get by remaining Objective in my mind and recording whatever it is that my body is doing with its own little wishes—with its attraction to my feeling, my feeling center being attracted to my body because it wants to express itself—that out of that chaotic condition gradually something starts to function independently of each other but related to each other; so that the distance there is between the planets and the Earth remains a distance without the planets astrologically speaking 'affecting' me, I substitute a different kind of a planet born *from* me but united, under the influence of the desire to Work, into the real planets which will give me the balance.

Gradually the planets will take their proper place, Earth will take the proper place. Under the influence of the Sun it will start to determine what the rotation should be, it will also start to influence Earth like, at the present time, the Sun influences Earth as far as the seasons are concerned. As a result of Work, the Sun of one's mind has two functions: One is to remain clear

in helping maintain the solar system of one's own world; and in the second place to exert a certain influence on Earth, in the beginning comparable to the seasonal changes, later on being able to send to the Earth by the mere presence of light and heat—as for Earth is represented by the Sun—the result then being that Earth becomes different, in conformity with a higher level of Being which I ascribe to the Sun as my mind being superior. And that is all the mind has ... is supposed to do. No further adoration. No further looking at the mind in awe. It is a very simple kind of thing, fulfilling its functions only as being able to help maintain and to bring about a balance between that what is Earth and the Sun. But the central point of the universe for me, for me as coming from Earth, is my emotional center. It is my heart.

Now, what happens. The three are, now, you might say 'rotating' with the Sun at the center, the planets ... and this one planet—the emotional one—around it, and the Earth again circling around that in its own way, in accordance with rules that are prescribed by the Sun. There is a certain time that is necessary, for this kind of rotating to take place for any length of time until certain conditions have been fulfilled. No one knows how long. It depends on the condition of Earth how much it is influenced by the Sun as Objectivity, and it will depend on the intensity of one's emotional center in wishing this influence to take place. The emotional center has two functions. It has an aim—and I mean, now, by 'emotional' center, that what is centrally located in one's heart—in the first place it has an aim to bring about a balance between that what is head and what is so-called 'hand'—between the Sun and the Earth, between the mind and the body—and in the second place it has a function in the direction forming a link between the level of Being as represented by Man the way he is in an unconscious state to the possibility of reaching a state of Consciousness.

It is a state of self-Consciousness that one is interested in, in the first place. It is necessary to see that this state of Consciousness is comparable to the fuller development of Kesdjan body. Not Soul. The development of Soul is separated from that, and can only follow when Kesdjan has been sufficiently developed and then the Soul body would represent Cosmic Consciousness. But there are relationships there that you do not understand, and for the time being our interest now is to become self-Conscious. It does mean that the emotional center has to be placed in one's heart, it also means that there is a possibility of a development in the Sun of an 'I' which, at the proper time could return to Earth in order to do on the spot—like a Descent of Beelzebub to the Earth—to help on the spot to correct conditions which are not right from the standpoint of

Consciousness.

This particular step that takes place—if you can consider it a step—is a formation of fusion between the three centers in which the emotional center plays the most important part. It is as if in this circling around there is a constant attraction between the three different parts and that the emotional center remaining in the center is, because of this centripetal influence, brought up away from the level in which it now rotates. It is like a typhoon, a swirling wind which circulates around and makes a spiral and is lifted up towards the higher level of Being. Sometimes it is like a twister, it is like a wind of that kind. Whatever it is, it becomes, after the intent of fusion of the three centers in One, the unity of Man whenever he is in himself contained and whenever in himself he realizes that all three centers have the same aim; that his personality gradually, under the influence of the different two things—that is, one the Objective mind and the other an Objective Conscience—will give and become the determining factor of that what is a possible unity of Man, that then the emotional center has fulfilled its function of the first kind—of helping to unite because it happens to be the balance between the other two—and at the same time it is lifted up towards something and then, in this link to the next higher level, emotional center then becomes positive for the next level.

It's interesting, you might say, because it changes its sign. As neutralizing force it has only the sign between plus and minus, as a link towards the next level it has become positive, on the next level it finds that what is negative. Negativity means—on that level, on the level of self-Consciousness—that what is there already for the maintenance of that level. Coming from Earth with a desire for further growth, this neutralizing force becomes positive in relation to that what is negative. And the conditions on the next level—that is, the level of self-Consciousness—are in principle the same as for a Man on Earth: Again, a neutralizer has to be found; it will be found by means of an understanding of what is Kesdjan body, and that neutralizer at that level is Silence, but this kind of Silence is this time related to Conscious Labor.

If you see the chart and you remember the 'Sol-La-Si' of Kesdjan, it runs parallel to 'Do-Re-Mi' ... 'Do-Re-Mi' of intellectual body. 'Fa' of intellectual body is Conscious Labor and Intentional Suffering. The 'Sol-La-Si' of Kesdjan are Aspiration, Inspiration, and Silence at 'Si.' And it is the unraveling and becoming free in the 'Si-Do' of Kesdjan that will give the possibility of overbridging 'Fa' of intellect and there produce conditions which will yield, in the 'Sol-La-Si' of intellectual body, a Conscious center in which it will know what is the place of

Man; not only on Earth, but what is the place of his self-Consciousness and the realization for Man then to become part of a Cosmic Consciousness. That what is 'La' on that scale is his Cosmic Conscience, and what is 'Si-Do' on that scale is the possibility of union in the form of what, from his standpoint, is Nirvana.

Now, this 'Sol-La-Si' of intellectual body belongs to the second cycle of the Enneagram; and it is between the point '9' and the point '3' when it goes around for the second time, when it finishes in the second cycle going from '3' to '6' and from '6' to '9' it is in the presence of God, and it is this fulfillment of Man—the realization of his Cosmic possibility going from his self-Consciousness through Cosmic understanding—to unity with Infinity.

side 2      I don't want to go too far in detail about that, because it isn't necessary. What I mean to say, simply, is that our aim at the present time is a form of self-Consciousness available to Man, and that he ought to be able to realize that on Earth. And that on Earth, even if he could go further and he could become Man Number Seven ... that whenever he is Seven he is not of Earth any longer, but that for the time being what is necessary for Man in order to grow: That at a certain point comparable to the development of 'I' and 'I' in its own Octave reaches a state of permanency when in that Octave 'I' has crossed over into its own 'Sol-La-Si,' *this* is the point of fusion with Earth, it is the point in which that what is Objectivity returns to Earth, that what is 'I' then starts to guide. It is the beginning of the formation of Will for the body and a changeover of any kind of a wish, concentrated in whatever it can be in the fusion, having become a real desire for wishing to unite with God.

Now, you see, I want to say these things in order to give it again and again a kind of perspective for yourself. Because, you will need it. Because otherwise the humdrum existence of ordinary life will prevent you from seeing these things; and every once in a while trying to remember that it has a very definite perspective, that then at such a time knowing this and also perhaps to some extent experiencing it, that then there is in you born a little bit more of a wish really to want to Work.

Because, you see, it is important that this kind of a wish is maintained. If it isn't and ordinary life as Earth, as we are with it and as our time is taken up with all the so-called 'necessities' of life, they will crowd out constantly in oneself the possibility of a spiritual development. And although we give, to some extent, lip service to that and that sometimes we are a little bit satisfied by simply being in the presence of something that looks and feels holy,

that it does not mean that it is translated as yet into the actuality of Working. And that nothing will come to Man unless he ‘does,’ unless he is honestly and sincerely applying that what he knows with the force of his feeling making him do things that otherwise he would not do.

So, in that light you look at this task. You try to remember what is really behind it all. Where is the place of it. One says ‘self-Consciousness.’ One says, in the real sense of the word, ‘religion,’ or really ‘life,’ or cosmologically speaking as if His Endlessness could ‘watch’ one or ‘be’ with one. If this kind of thing is born in one, that one knows once and for all—and that means permanently as a form of commitment—that Work must be done, that from the standpoint of development of Earth Work must be done, that even on a cosmological scale—Earth becoming a real planet instead of the unfortunate one—that that is, you might say, ‘in the cards.’ Because it *has* to be that way, there is no reason to assume it will not be that way even if we, in our limited time span, will be unable to assist in it. And for that reason, what Work really means is to be under the influence of a catalyzing influence and to run ahead of Earth if we possibly can after having paid all our debts; that then in the time that is allotted to us on Earth, that we can by means of this catalyzing influence of Objectivity—of Work on oneself—really make the process of this kind of a conversion in a more-or-less reasonable time, and that during one’s time-life one can reach certain states which are not necessarily bound any longer to the conditions of Earth.

Again it comes to the foreground, you see—the real reason why one wishes: That is, to be free from bondage. It is to be really free to be able to choose. Really free to say “I do” and to be able to say “I don’t.” Again and again to know what to say or not to say and how to say it, how to Be at any one time and to have that kind of control; at the same time required kindness, required benevolence, required possibility of help, the necessity of understanding Mankind as a whole and perhaps, if one Works ultimately to be able to love Mankind as one loves oneself.

Whatever it is that is as perspective at such a great distance, sometimes—and it is like a strange phenomenon—of not being able to understand it quite with one’s vision but it looks as if that what is originally a line of vision which makes the perspective all of a sudden is telescoped into a point of a realization of existence *now*, this of course is again the same kind of phenomena that changes into the noumena for me, or that what is finite changing into Infinity.

That what is now a form of time or space now becomes the reality of a moment or a point, I wish that we could have much more of such moments. I wish that it could be possible. And of course it *is* possible, particularly on a day of austerity, to have the experience of that kind of

realization of existence as if everything has dropped away and all that is left is us; as if that what I consider the rest of the world has remained in existence but I do not perceive it; as if at such a time that what I now wish to perceive is that what is inside of me realizing that that what is inside and having become permanent, is now not moving and becomes, because of that, dependable. That this kind of solidity within Man only can be reached when I constantly add more and more facts of an absolute kind to my knowledge of Objectivity and that the only time, then—when that has been accumulated and parallel to that, that my Conscience has started to grow—that then in the moment of fusion I am One with that what I always was and always will be, time without end, that then the real meaning of His Endlessness becomes clear because then that what is in existence is in existence without form.

I say I hope that sometimes during the day—sometimes maybe in the morning, sometimes as I say on a day of ‘austerity’—it could happen to one that at a certain time, a certain moment a certain event takes place with one in which one realizes that one exists, and the realization of that existence is that life still demands a continuation of expression. That is all we can hope for. Because we are still on Earth, and we are still bound, and we are not able as yet to fly away; but in the realization of this what is life—that the necessity is still required to become a phenomenon representing life—that then the essence of one’s manifestation becomes life in itself and takes up that what is phenomena and changes it into the reality of Being.

When this happens—and it can happen, it should happen that day—and then knowing the taste... It can happen early in the morning. It can happen on any ‘ordinary’ day, as it were, whenever you happen to wake up—I hope refreshed—and that before you go into the regular activities, whenever there is that possibility of the waking state physically, opening one’s eyes and again almost immediately becoming Aware of the fact that this body exists. And that at that time, as a result of a good restful sleep the centers are much freer than the evening before—perhaps completely free, but in any event much more mobile—so that they then, under that kind of an influence of the sleep having become that, they represent the state of being Awake in the real sense of the word. And it is at that time—when I say, “But, I am alive and I enjoy it”—that is, something in me then responds in my emotion grateful and thankful for the fact of existing, and together with the wish that that day—that day—might be exceptional. Because that what I then accept for myself to be, remains with me during that day.

I say such a moment of an experience of life—gratefulness of an existence—and then at

such times all faith can move all mountains. Nothing at that moment is too much. One is already as if away from all the cares and worries of Earth, and for that one moment one is in the hands—sometimes I will say in the ‘lap’—of God as belonging to that what is the totality of all living. And now, at this moment I realize that that what is life in me is bound and still in prison but I know it, and that is the big thing. Because the realization of the limitation of myself will be for me the possibility of finding a way out; and that then that wish of wishing to get out of that prison, the concentration of everything that is then within me trying at that moment to realize “I am alive” or I say “I Am,” it is very strange, that at *that* moment the prison does not exist. You won’t believe it, because it sounds paradoxical. To the intensity and the real intent, to the degree of my real wish to Be and to the devotion which could be at such a time in the posture of one’s body, in that is the realization of this strange phenomena that regardless of my manifestations, wherever I may be as human being I am not that human being, but I am free.

It can happen during such a day, after it could happen. I hope it can happen then when you wake up in the morning: Your day will be entirely different, it will of course be colored by the experience. You must have belief that it is possible for you. You must not simply put it aside and say, “Well, we’ll have to leave that to the holy Man.” You Are when you wish. When one wishes, one Can. But you must wish—really—and you must be Awake when you wish. When one wishes to be Awake, one can Be, because then one does whatever is needed to be Awake, or Aware, and maintain it. Or be Conscious and Conscientious or Conscientious and Conscious, one and the other will help each other. Again the parallelism, that the Kesdjanian ‘Sol-La-Si’ with the ‘Do-Re-Mi’ of intellect, it goes hand in hand. Constantly a development of Observation with whatever Impartiality is needed; whatever is there as Simultaneity; the possibility of partaking in my movements, phenomena, manifestations, my wish to put myself in situations which are a little unusual and I call it ‘Experimentation’—all belongs parallel to the ‘Sol-La-Si’ of Kesdjan. Aspiration, Inspiration: Aspiration towards the outside, Inspiration to that what is within, producing within me at ‘Si’ the Silence required for the being able to listen to the voice of my Conscience.

This is the Kesdjanian existence. It is possible for Man to experience it on Earth. It is possible for Man to become permanent regarding his emotions. It is possible for Man to become Man Number Five if he really wishes, and at the same time Man Number Six because his mind will start to grow. As far as the possibility for Man Number Seven, it is a distance. A great deal

still has to be done because that would reaffirm Man for what he is and then could become, in that sense, harmonious.

Don't let's talk about that too much. We are building. A little brick here and a little brick there; day after day, moments, minutes, seconds after each other, time and time and time again. We still express it as a form of time. It is a function of time before that is dissolved into a timelessness.

Again, many things have to be done. Many bricks have to be built ... put on top of each other. We are building a house of spiritual existence, we still wish somehow or other to live in it. We are sometimes at the foundation, sometimes already on the roof, sometimes it leaks; sometimes it is too cold, it is too windy, we have not the proper protection as yet, there is not enough heat; there is no furniture, it is just blank space, there is not as yet decoration, not as yet simple equipment—surely not as yet sufficient to invite God to come and spend His time.

This is Work. If you look at the day as a brick and you're building walls, each day a new brick with your Work; the sweat of your brow as cement, the energy to be spent in lifting that brick in the proper place—that is, placing your day in the proper relationship of that what is your life—thousand and one days constantly working on that what is your aim; to see it, to live, to wish to live, to start to be grateful in the morning and to say "Yes" to life, not to deny it but to go through with it and to continue until you die and maybe later, after death, to continue and continue.

Purgatory overbridges our present life, through death into the possibility of further existence. This is Man Number Seven. It is for that reason that His Endlessness visits the planet Purgatory. Because, after Man Number Seven God takes over, before that it's only preparation to fulfill the functions of Man on Earth; and to pay and to say then at such a time, when that has been done, to kiss goodbye to Mother Nature and wish Her well—to be wherever She is, let Her be—and then one is opening up to the possibility of a further growth, this time in accordance with different laws, sometimes one says laws of 'Great Nature,' of which I don't understand much because what is there in natural law that could even be called 'great.'

And still, such moments as I mentioned—when I get up, when at such a time I realize I exist and that there is within one an inner joy based of course on the gratefulness of being still alive and breathing—such moments are great, and they take place *in* Nature. There are some—a few—great moments in one's life, a result of that what I wish to create; strange kind of forms or

shapes or lines or colors, in that what sometimes represents for me an art which I don't want to show. Because, it is not meant for the public. It is meant for me as expression. It is that what I write in which I pour everything that is my own, as life, into a story not to be published for the public. It is as if I wish to collect for myself something in myself as I am with which I then want to walk through life; so that if there is the proper time and God asks "What have you done," that I am a little ashamed; it even then I don't dare to tell that there have been moments which for me were great ... and at such a time He would look and He would say, "Really, was there nothing to report?"

You see, there are moments in one's life that one will never forget, sometimes they are quite accidental and sometimes they are quite definitely in an Obvyavatel sense: Of having done away with all the different things of life—finding out what is right, what is wrong; what can last, what is not of any value—becoming more and more simple in maturity, to really know totally of oneself without anyone ever being able to dispute it. You see, that kind of a sense of knowing is within one's emotion. With your mind you can always argue and you can always rationalize, with your emotion—your heart—there is no compromise, there is only one truth. Such moments, when that appears they are great. A work of art, a work of religion, of yielding with that what one is. To become One, wishing with all of oneself to be united mystically, if you like. To be in philosophy and to see that what is the value of all things, and to doubt until the last end and then to know. And that what perhaps could take place in science: Without any desire for any commercialism or any form of application which still remains earthly, to yield in this seeing that what takes place and the realization—maybe a little mathematically sometimes, maybe in accordance with certain laws which I still call 'natural'—all of a sudden discovering something that is unnatural and unusual; as if for me it becomes a psychological invention, at such a time science is my God, and in yielding to that then, I am devoured by it.

You see, this is the criterion: I am willing to lose my life in order to gain it, to put in its place that what is permanent because I am through with that what is my life and all its phenomena; with everything that belongs to either my body and my little feeling and still smaller part of what I call my 'mental' capacity, I am willing to sacrifice all of it for the sake of reaching something of a different kind of a level. When I am ready to give up that to which I am now bound and which I sometimes consider of such extreme importance that sometimes I say I could 'not live' without it, that even *that* I could give up. That whatever it is that is called a 'sacrifice'

at that time—including the sacrificial offering of Abraham and his son, that what is even a product of myself which has, for myself, taken my life blood—that I say, “Here, take it.” Why should I keep it. It has done what it should do, it has made me, now I am the product. Whatever I have created, whatever I appear to be, whatever other people admire—let it go to hell, *I* go to Heaven.

You see, these kind of statements in ordinary life, of course they are possible. They are indications of something that is reached in ordinary life; as if at such a time there is a protuberance on Earth lifting me up to the sky, returning and my taste that I have experienced I will never forget.

So, you see, when you look at this austerity, when you look at yourself, when you consider yourself in life, when you will accept yourself as you are and also afterwards in thinking about it—and particularly when, in thinking about it, you have facts that have come to you in a Conscious state and for that reason are more absolute and more truthful—then you sit and you are quiet and then you meditate about them. Not about your life as it is; not about your difficulties, but you become aware of your potentiality. You don't meditate about God, you meditate about your possible growth, about that what is in you as a wish to continue life as well as you can make it, and to make a determination that unless this meditation is applied in life, it has no value whatsoever. At such a time then one has insight; one knows without any question, without any possible possibility of argument from anyone because *no one* at such a time exists but yourself.

This is the kind of freedom I think a person can reach. I think it is necessary to know that it is possible. The striving for it, whatever the obstacles may be I hope you will never give up. I hope the desire to wish to Wake Up to yourself always will be with you, regardless of the difficulties that you go through; and at times that sometimes you start to doubt and at times when you feel that there is really no use because you haven't reached anything as yet in the particular form you imagined it, that nevertheless you hold on and on and on until ... let the end be bitter, but at least that you remain alive. Because if you consider it still bitter at least you *are* alive, never mind what it is as long as it is alive.

I say I ‘hope’ this, naturally I believe in it. But, you must Work. You must Work much more with your Conscience. You must really Work like a human being *ought* to Work; and knowing well enough how difficult it is after having lived for many, many years unconsciously,

to put something in there now completely strange and foreign to the surrounding. And still, it *has* to be done. Because, there is no other way. Your feeling center will not give it. Your mind as it is will not give it. Your body has really no knowledge of the existence of a spiritual Being. Whatever the conception is of that possibility, comes from one's own Magnetic Center. And Magnetic Center is equivalent to life within one; and whatever life is as a configuration of certain conditions fulfilled by relationships of cells, it may be that and may be you might say 'accidental' as if it then, when it once exists continues to exist—also quite possible—but then if it exists, it must exist forever.

Choose any day you like. I would advise you to choose it, don't let it go. Keep it with you tonight, before you go to bed make up your mind. I will never ask you if you have done it. It is up to you, it's your Conscience, all I wish to say is I hope you will—again I say, 'for your sake.' But, take it; and if you don't take it, don't take it, make sure you don't wish. It is better to be positive about that instead of half-hearted. Either you do or you don't: Almost equally good, *provided* you know that you don't for whatever reason, or that you know that you do—for whatever reason.

Goodnight, everybody.

End of tape